ROSS ROADS

CHURCH DIVINITY SCHOOL of the PACIFIC

LUME XXXIII MAY, 1958 NUMBER 4

THE JOURNAL OF THE RURAL WORKERS' FELLOWSHIP
OF THE EPISCOPAL CHURCH

d again, as His custom was, He taught them (St. Mark 10:1)

THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH, INC.

(Incorporated under the laws of the State of New York)

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The Beloved City

ASTER is not about the length of life, but about its breadth, and depth d and height. Easter is not just a reaffirmation of continuity, but a arantee of quality, of fellowship with God. It is not an individual but social occasion, as is the case with all of our faith. "You shall not e my face unless your brother be with you."

The Beloved City of Revelation is the goal of our lives. As Josiah oyce wrote: "I believe in the Beloved Community and in the spirit that akes it beloved, and in the communion of all who are in will and deed members. I see no such community as yet, but none the less, my le in life is: act so as to hasten its coming." And as Socrates noted, He who has once seen a vision of that city will henceforth live by its ws and no other."

How shall we fit ourselves into the Beloved Community? By word d deed. Christ is risen that He may rule from the cross. We can only t to the Beloved Community by the way of the cross, by His cross, d by our cross. We cannot get there by conformity, compromise, wardice. The tragic and triumphant sense of life will dawn upon us we fight, disturb, challenge.

When shall we find the Beloved Community? "We study the day be- re yesterday," wrote Maitland, "in order that yesterday may not paralyze day and that today may not paralyze tomorrow." There is no past — nly an eternally new Now that creates itself out of the past. In the surrection we have the key to the mercy and love of the God whom we ve known previously as Creator and Judge. The forgiveness of sins the life everlasting. The Beloved Community consists of those who cept the divine mercy which overcomes the variance between our wills d His.

The Chapel of The Redeemer

and

Cochel Memorial Hall

at

Roanridge, The National Town-Country Church Institute
Parkville, Missouri

ON Passion Sunday, March 23, 1958 over 350 people attended the dedi- cation of the Chapel of The Redeemer, Church for the congregation mbering 126 communicants, which has grown up as a result of the mmunity work of the National Town-Country Church Institute over e past thirteen years. Cochel Hall, which is the down-stairs portion

of the building, bears a new bronze plaque stating its dedication to the memory of Mr. and Mrs. Wilber Cochel, donors of Roanridge farm on which property the church now stands.

Officiant at the dedication was the Rt. Rev. Edward R. Welles, Bishop of West Missouri. Participants in the service included the Rt. Rev. Robert N. Spencer, Retired Bishop of West Missouri; the Rt. Rev. Clarence A. Hayden, Bishop of Sacramento; the Rev. Clifford L. Samuelson, Executive Secretary of the National Council, Division of Town and Country, and Director of the National Town-Country Church Institute; the Rev. Richard C. Allen, vicar of the congregation; the Rev. Smith L. Lain, National Town-Country Church Institute, Staff Associate in Christian Education; Mr. David T. Beals, Roanridge Rural Training Foundation Board of Trustees; and Mr. Edward Henry, Bishop's Warden of the congregation. Greetings were received and read from Bishops, clergy, and lay people from throughout the country representing both religious and secular interest in the work and progress of the Institute and the vision and generosity of the Cochels whose gift originated it. A Confirmation class of 16 was presented as a part of the dedication service and addresses were delivered by Bishop Welles and the Rev. Mr. Samuelson.

Two beautiful prayers composed by Bishop Spencer especially for the occasion were as follows:

> "O God, our Heavenly Father, Whose are the farmlands of our Country and the cattle upon a thousand hills, this day is the Scripture from thy holy gospel fulfilled in our sight. For it hath pleased Thee to put it into the hearts of Thy servants, Wil- and Caroline Cochel, having devoted their lives to the promotion of agriculture and animal husbandry, took their rich treasure hidden in these fields, and from their generous and good hearts devoted their all to the extension of thy kingdom in the rural areas of our Land and Nation.
> Blessed be thy Name our Father, and blessed be this Hall erected and devoted to the revered memories of Wilber and Caroline Cochel. May all who make use of this, their pious work, find here the inspiration and the refreshment and the faith in Thee and of our Lord Jesus Christ, in which faith Wilber and Caroline Cochel lived and worked and walked. We ask it in Jesus Christ, His Name. Amen."

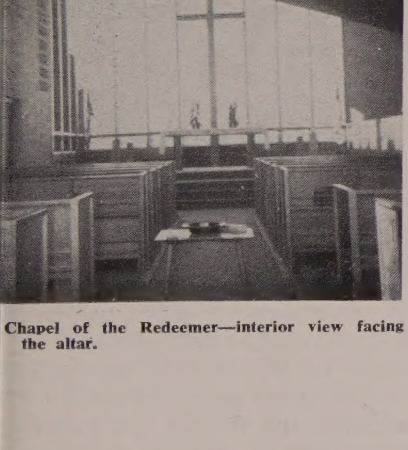
> "We remember before thee, O God, and we thank thee for all the goodness and courage which have passed from the lives of Wilber and Caroline Cochel into the lives of others and have left the world richer for their presence — for life's tasks faithfully and honorably discharged; for good humour and gracious affection and kindly generosity; for sadness met without surrender, and weakness endured without defeat. And we pray thee, that they having been delivered from the disquietude of this world, may now behold thee in thy beauty, and walk in newness

of life in thy heavenly kingdom. Through Jesus Christ our Redeemer. Amen."

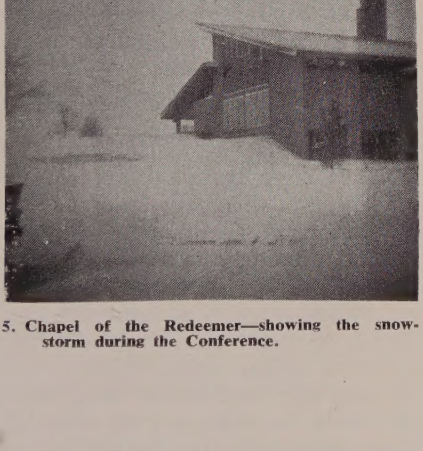
The new multiple-purpose structure makes available a chapel of wor-ip for the local congregation and for larger conference groups, rooms r Christian Education, a social hall, and dormitory and conference room ace for students and clergy.

The building now dedicated added to the main institute building com-eted in 1951 provides satisfactory facilities for this center of Episcopal urch Town and Country work, which is increasingly being used for cal and regional conferences of all kinds.

The Chapel of the Redeemer and Cochel Memorial Hall



Chapel of the Redeemer—interior view facing the altar.



5. Chapel of the Redeemer—showing the snow-storm during the Conference.

Helps for Improving the Music In Churches and Chapels

By MRS. E. O. MOORE
St. Matthews, Rapid City

(Reprint from The South Dakota Churchman)

The Church has several music schools for Church organists, choir di-ectors and priests. The information in this article was gained chiefly om the Short Music School at Evergreen, Colorado. The suggestions e written to be equally valuable for Dakota singing congregations and

for English singing congregations; for groups which read music and for those who sing by ear.

HOW TO LEARN NEW HYMNS

1. Add new hymns slowly—
   a. Use the hymn first as a prelude or postlude
   b. Sing the hymn two Sundays in a row
   c. Skip two weeks so they won't get sick of it and use it again.
   d. After six weeks use the hymn again and it should seem like an old familiar one.

2. A suggestion box for hymns helps to give the congregation a feeling of having a real part in the part of the service in which we worship God through music. If the people occasionally have a chance to pick a hymn they are much more ready to cooperate in learning new music.

3. In order to know what you are doing it is helpful to keep a chart of all the hymns you are using or wish to use and then check it so that the organist, priest and choir may know what the schedule will be.

4. Avoid having the same hymns on the same Sundays each year.

5. Variety is important — people will like plain song if it is introduced gradually and especially if the more popular tunes such as numbers 2 or 20 in the 1940 hymnal are used.

5. Select hymns by seasons — be sure to have some reference to the season in the general plans for the music.

6. When teaching hymns to children be sure that they know the meanings

7. A good place to teach new hymns is in the Sunday School and YPF.

8. Have congregational practices every now and then or on a regular schedule — this may be done either at sermon time with a short introduction to the hymns to be sung — the Companion to the 1940 hymnal provides the stories of many of the hymns.

9. The singing is improved if the people sing in unison.

10. When there is a choir, the music is often better if they come in and go out to music and sing the first and last hymns in their places.

11. If a hymn seems difficult the organist can help by playing the melody with both hands using the notes one octave above the place where the music is written with the right hand. This enables the people to hear the melody more effectively.

12. Choirs exist to help congregations. It may help to have some of the members planted in the congregation to give the people confidence.

For a complete treatment of the subject *Crossroads* readers are directed to "Music in the Town and Country Church." This newly published booklet written by the Rev. William E. Soule is third in the Roanridge Rural Church Series, published by the Division of Town and Country. Chapters deal with: Organist — Choir Director, The Choir, Musical Equipment, Congregational Singing, The Minister and the Vestry, Service Music, Music for Children, Special Musical Services, Weddings and Funerals, Helps Available, and Organ Music.

The booklet is available for 25 cents from The National Council, 281 Fourth Avenue, New York (10), New York. Other Roanridge Rural

hurch Series booklets are: No. 1 "The Minister's Vegetable Garden," d No. 2 "Compost." These also are available at 25 cents each.

Confirmation Preparation

LLOYD DELANEY

A YOUNG priest stands in Church presenting his first Confirmation Class.

What joy may be his! What a privilege and responsibility he feels leading young lives and older souls to God.

"Reverend Father in God, I present unto you these persons to receive e laying on of hands."

The Church's mind is clear: "Take heed that the persons whom ye esent be duly prepared and meet to receive the laying on of hands".

He replies: "I have instructed them and enquired of them and beve them so to be."

But he may ask himself in all conscience, "How much have I taught em; how much have they really learned?" He has worked hard and one well. Good seed has been sown and will bear fruit. But there ave probably been unexpected problems.

If, as is likely, he is in charge of a country circuit his children have een drawn from the four corners of the country. His classes have een hard to arrange at times, postponed by winter storms or spring mud. erhaps he has had to work his instruction into his busy Sunday itiner-y. Someone wants to start after classes begin, or to his dismay some rnest family comes down with measles a month before the great day. ow does one catch up, or keep children abreast of the training?

Then comes First Communion, and afterwards for many, the months f lessening interest. The conscientious priest will wonder how much etter he might teach. These questions about Confirmation preparation nd lapsed communicants have so long vexed the clergy that we are clined to take them for granted as a perennial problem, something be solved by every man in his own way. And that appears to be hat is done, for better or for worse. Studies of confirmation methods veal a great diversity of methods. For instance the writer was asked ortly after coming to his first parish to give a deanery paper on "The se of the Catechism in Confirmation Preparation". It was a surprise the time to find that each of the clergy had a different set of notes e relied on made up or borrowed from this or that source, in some ses long ago and far away.

No doubt there are better helps than ever available today, and each

clergyman will use the best teaching he knows, but surely our aim must be to make our instruction as effective as possible. In rural parishes there will always be the problem of scattered families. In city parishes there is the problem of increasingly large classes with greater difficulty of giving personal attention. These words are written in the hope that they may help some brethren make the best use of the precious hours of confirmation preparation. I am suggesting a simple method which will give the priest a better opportunity to deal individually, and also to lead group discussion without jeopardizing the teaching of the Faith.

One is reminded of the renowned Rev. Fr. Harold Ellis C. C. who in his book "Confirmation Interviews" says that his purpose is "nothing more or less than a plea for the widest extension of the principle of private interviews in all preparation for Confirmation". In fact his opening words seem very much in order.

"One of the greatest needs of the English Church for the due and proper equipment of her ministers is an adequate and up-to-date pastoral library. Every newly-ordained priest at the commencement of his priestly life feels hopelessly at sea in the multitude of problems which immediately beset him. There can be no doubt that in the majority of cases we do start heavily handicapped by a lack of training in pastoral before the actual commencement of our ministry. It is true in this as in all things that only practice makes perfect, but at least we should be spared some of the terrible blunders that we make if only we had become more familiar with the practice of other priests. But whilst we are almost overwhelmed with material on the dogmatic and purely theological side — or rather I should have said, whilst there is an abundant material for us to assimilate if we will — there is a very real famine of modern practical books on pastoral theology.

"As soon, however, as one starts to write on such a subject our wonder at its paucity ceases. To attempt even such a small monograph as this is to invite scathing criticism. It is so easy to make hard and fast generalisations or to evolve a practical scheme which rests only on a limited experience and draws conclusions from a few particular cases.

"In a highly organized state of society, with all its varied social graduations, there is no rule of thumb for pastoral work, with the inevitable result that any guide of a pastoral nature must be written piecemeal. In other words, different localities and different classes of a necessity require different methods, so that it is essential for a writer to state at the very outset of what class in particular he is writing. . . .

"I wish to disarm all such criticism at once by stating that what follows is only a piece of particular personal experience . . . which I believe is applicable to the preparation of boys in general.

"What I have written is the result of experience with Yorkshire artisan lads between the ages of twelve and eighteen . . . but I believe the scheme to be workable in most of our large cities . . . Furthermore I have not had in mind the priest who for some time has been engaged in work with boys. Such as one will in a short time, it is presumed,

ve thought out and evolved his own particular methods. Rather I ve been thinking of that much-to-be-pitied man who is about to take e plunge. I have such a lively recollection of my own nervous be- nnings that if only I can help some other to start more confidently d happily I shall be well repaid. It is in the early days that we would ll our all for a little practical guidance, and all that I have at- mped to do is to outline a method which, by the mercy of God, I ve known to be blessed in its results."

Bearing this in mind we could well help one another in sharing the ays we have found most satisfactory. For instance others might find lp in using a tape-recorder along with the film-strips (S. P. C. K. — Confirmation, H. C., etc.) for the formal part of some talks where ese must be given repeatedly. A widely known medical specialist sses this advice on to members of his profession as a way to manage peated talks to small groups.

Baically there is one technique that a great number of clergy have und most valuable. It is to mimeograph the lessons along with ques- ons to be answered by the candidate. Not every minister has the uipment to do this properly. Therefore many have used the Miss argerita Fowler letters on Confirmation, and on Holy Communion Anglican Book Centre) with great appreciation. These were printed iginally for correspondence by the Bishop's Messenger's in western nada.

The letters or lessons are best given one at a time to the candidates. ne minister may give a preview of the topic, something of a parallel sson. Then at home they read the lesson, study the Bible and Prayer ook references and answer the questions. Each letter is scotch-taped to a pupil's writing book and the answers written on the adjoining ge. At the next class the answers are read and discussed. The dis- ssion period can in this way be most fruitful since the members have d some preparation and they can share their experience and consolidate eir thinking. Where children are somewhat shy, or where an in- vidual has to be coached, the questions and answers are a helpful oint of contact for the teacher. Interviews or friendly personal re- tions are easily made.

This method has been admirably suited to rural classes. Children ho may miss a lesson receive it by mail and present their workbook the next Church service. Another type of situation is a boys' Pre- aratory School where the village rector prepares the classes. The class eriod can be given to teaching, illustration and discussion. Then the oys can do their study, memory work and answers in their own time.

Recently a clergyman found that he had exceptional success in going the school with this approach. But most surprising to the writer the favorable impression these letters have had on adult classes. Hav- g begun to use the Miss Fowler letters for children's expression work, somewhat apologetically offered them to an adult class to supplement y own talks. They showed a particular interest in the letters and their ferences. It gave them something specific to grasp. They answered

the questions with great care. One had the consolation of knowing that even if one's talks went over to their heads, were misunderstood or forgotten, or if our discussions went far afield, they would still be getting a good basic training. In my last confirmation class there were some thirty-two young people and adults from various neighborhoods and homes up to thirty-five miles apart. In particular there were busy professional people who were not able to attend regularly. Good books on the Christian Faith are to be commended for adults of course. But some such basic course and methods was needed to keep in touch with a number of small groups.

I do wish to recommend the Miss Fowler letters to any clergy who wish to supplement their instruction and get better class participation. These letters could be printed in a more attractive form: it would certainly add to their appeal.

Perhaps someone with the time and skill could compare these lessons with similar courses and provide a practical set of lessons for the use of clergy who feel the need of printed materials. It may be that some enterprising Diocesan Board of Education or Church press has already done so, and we should all hear of it.

Confirmation preparation is our outstanding opportunity for Christian teaching and personal influence for Christ our Lord. May we do our best to use this chance of a lifetime to the Glory of God.

Division Doings

by the Staff
of the Division of Town and Country of The National Council

The Conference on the Small Church School is the subject of the several pictures above. The Conference was held under joint sponsorship of the Department of Christian Education and our Division at Roanridge, Missouri, January 20-30, 1958. During this time there was a thorough discussion of the various problems of the small church school, which resulted in the completion of a rough draft of a manual which should be helpful to clergy and others responsible for such schools. The manual will not be published for some time yet, because of editorial and testing problems. However, it is proposed the manual deal with the three-fold concern of: (1) schools where group grading is necessary, (2) small places where children and adults are in a single group because no classes can be held, and (3) Christian education for the isolated and scattered. The Conference suggested that future needs in this area will be: (1) teachers' manuals for use in group-graded classes, (2) some materials for home use by church families; and (3) some good closely graded materials for Church School by Mail. Those attending the Conference which met in the midst of one of the worst blizzards known to the Kansas City area were: *Staff* — David Hunter, William Sydnor, Ira England, of the Department of Christian Education; Donald Brieland, of Chicago, special consultant on age-characteristics for the Department; and Cliff

muelson, Bill Davidson, and Smith Lain of our Division; *Participants* - Jean Adams — New Hampshire, Louis Bottle — Central New York, orman Boyd — California, Maxwell Brown — Western Michigan, androd Carmichael — Missouri, Florence Read — Virginia, Daniel illivan — Maine, and Rhett Winters — Western North Carolina.

The National Advisory Committee on Town and Country Work with n members and seven other participants present, met Feb. 4-5 at Roanidge under chairmanship of Bishop M. George Henry of Western North arolina. Reports were received from the Division staff; the Institute, hapel, and Farm staff at Roanridge; and from the Rural Workers' ellowship. Among many items considered at the meeting were: (1) ommittee of reference to carry on interim work for the Committee n subjects such as training for the rural ministry, the Church and agriulture, publications for Town and Country work, etc.; (2) Revision f the seven basic goals or major emphases of Town and Country work the Episcopal Church; (3) Demonstration fields; (4) A program of ural Curacies to train men for the Town and Country ministry; (5) The udget of the Division for 1958 and for 1959-61; (6) The student and -service training programs of the Division; (7) The National Convocaon and the National Episcopal Conference on Town and Country work. he Advisory Committee will soon be strengthened by additional membership appointed with the approval of the National Council. The Comittee meets annually to guide the work of the Division and the Episcopal hurch's national program in this area.

Rogation Sunday materials are always the concern of the Division. This ear suggestions were prepared in mimeographed form as to adoption of The Cross and the Plow" service for Rogation observances in urban arishes or other situations where the outdoor procession is not possible. While this issue of *Crosroads* may be too late to bring news of these uggestions in time to help for this year, the material which was announced in the March-April issue of *Churchways* is still available and ay be ordered for next year. The Division is always interested to hear ow Rogation Sunday is observed throughout the Church and will be lad to receive copies of bulletins, newspaper clippings, pictures, orders f service, etc.; and will welcome suggestions for the improvement of elps which may be sent out from the Division office.

Dedication of the Chapel of the Redeemer and Cochel Hall which is eferred to elsewhere in this issue of *Crossroads* is a significant step forard in the history of the work of the Division. It would have been ard to imagine not more than ten years ago that by this date there ould have been a vigorous and rapidly growing congregation of Episcoalians with its own full-time vicar in Platte County, Missouri, the site f Roanridge Farm given to the Church by Mr. and Mrs. Wilber A. ochel in 1942. That all this has happened is a tribute not only to the ochels and their vision of the future of Town and Country work in e Episcopal Church, but also to the prayers, patience, and hard work f many others — clergy and laity — who have toiled that these things

might come to pass. It is further heartening to reflect that the progress of this congregation is typical of many others across the land in similar locations where the Church is serving rural people.

The Newsletter of the Division of Town and Country which was initiated last October has been published again this spring. *Crossroads* subscribers should receive it although names of some R.W.F. members may not yet be added to the Newsletter mailing list. If such omissions occur, the Division will be pleased to receive notification and will gladly send copies of the Newsletter upon request. Of interest to *Crossroads* readers will be the fact that a reprint from February, 1958 issue of *Crossroads* accompanies the recent Newsletter. From time to time other *Crossroads* articles may be reprinted for the wider distribution of the Newsletter which aims to reach over 2500 clergy who are in charge of town and country congregations. Present *Crossroads* circulation to R.W.F. members and complimentary subscribers appears to be around 550.

Division Executive Secretary. Clifford Samuelson attended a fine conference of Town and Country clergy in North Texas in January. At the invitation of Bishop Quarterman clergy came from surrounding jurisdictions. Leader of the conference was Bishop Foote . . . . Cliff reports that registrations for seminary students in the Student Training Program for this summer are encouraging, although more students, particularly those not assigned for field work in a specific area, are welcome to enroll. Supervisors' training conferences are being held for each regional program . . . . The dedication at Roanridge, inter-church activities with Agricultural Missions, Inc., and the Rural Missions Cooperating Committee, a meeting of the Board of Trustees of the Roanridge Rural Training Foundation, and meetings of National Council have also occupied his time.

Associate Secretary. Bill Davidson has been involved in field trips to Denver, Colorado for a meeting of the continuing committee of the Conference on Sparsely Populated Areas, and to Oklahoma City for a preaching engagement . . . . He attended the annual meeting of the Council of The Southern Mountains, Inc. at Gatlinburg, Tenn. in mid-February and became acquainted with the fine work being accomplished through this agency . . . . Later Bill visited the class on Town and Country work at E. T. S. in Cambridge, Massachusetts being conducted by Bill Spofford, former *Crossroads* editor and new Chaplain of Massachusetts General Hospital . . . . A meeting of the Commission on Missionary Education of the National Council of Churches of Christ at Buck Hill Falls, Pennsylvania, several meetings of the Land Tenure Committee of the National Council of Churches of Christ Department of Town and Country, as well as continued interest in the progress of plans for the Small Church School have been other watters of concern for him.

Suggestions from *Crossroads* readers about the program of the Division of Town and Country, or specifically about "Division Doings" will be received with appreciation by the Division of Town and Country, The National Council, 281 Fourth Avenue, New York 10, New York.

Conference at Work—l. to r. Dr. Sydnor, Jean Adams, Smith Lain, Bill Davidson, Dr. England.

2. Committee group—l. to r. Rhett Winters, Norman Boyd, Maxwell Brown, Dan Sullivan.

Conference group—l. to r. Maxwell Brown, Dr. Sydnor, Norman Boyd, (back to camera), Jean Adams, Rhett Winters.

4. The Institute Building at Roanridge.

NEW MEMBERS OF THE RURAL WORKERS FELLOWSHIP

ev. H. I. Apps, St. Ann's Rectory, Richmond, Quebec
ev. Earl Estabrook, St. Gabriel's Church, East Berlin, Conn.
ev. Donald B. Walster, 241 SE Second Street, Pendelton, Oregon

CHANGES OF ADDRESS

ev. Wayne N. Metz, Box 662, Stillwater, Okla.
ev. John S. Williamson, 100 Main Street, Owego, N. Y.

"Country Parson" Dies

The Reverend HAROLD FALLS CROSS, who contributed occasionally to this Paper as the author of "The Country Parson" articles, died suddenly of a heart attack at his home in Tyrconnel, Diocese of Huron, on Friday, February the 28th.

He was seriously ill last year but recovered sufficiently to carry on his parish work.

He leaves his widow, Olive May Francis, three daughters, Marita, Diana and Mary Carol and a son, Owen, who is twin to Mary Carol. He is a brother to Judge Eric Cross of Woodstock, Ontario.

Harold, who was an M.A. of Queen's University, came originally from the Maritime Provinces but has been in Huron for several years. He was Rural Dean of Elgin Deanery at the time of his death, and also Chairman of the Huron Diocesan Town & Country Church Committee.

When incumbent of Warwick he added farming to his pastoral duties and continued to do the same at Tyrconnell, a parish on the shore of Lake Huron. Naturally he was interested in the Rural Church Movement and did much to foster it in his diocese and beyond. He was always present at the various Provincial Conferences and at the Town & Country Convocations in the United States.

A quiet man who believed in doing rather than speaking, his work will live on in the Rural Church Movement in Huron. We shall miss his contributions. (From The Church, Farm & Town)

FAIRFIELD HAS TWO THANKSGIVINGS

—*One All Its Own*

In many ways, you might conclude that Thanksgiving is all over and done with at St. Paul's, Fort Fairfield — Thanksgiving with a capital T, that is.

For the emphasis on the harvest came to a climax on Sunday, Oct. 13, when the Altar and chancel were decorated with corn shocks and foodstuffs in the traditional manner.

Actually, the emphasis on the crops began at St. Paul's with Rogation Sunday services that have be-

IN THE FIELD: Father Smith appears slightly different when he joins his parishioners and others in Aroostook's potato fields. In many ways the whole program of St. Paul's is attuned to an economy of the soil.

ARLY THANKSGIVING: Father Roger S. Smith, of St. Paul's, Fort Fairfield, reads the Gospel mong harvest decorations of the Ingathering Service of The Lord's Acre projects Oct. 13.

ome the norm there, and, beyond hat, with another year's cultivation f "The Lord's Acre" for parish rewardship.

Those who attended the last Dioesan Convention may have picked p some index to all this when the ector of St. Paul's, the Rev. Roger . Smith, proposed a change in the ustomary date of Convention beause the present date clashes with he planting season at Fort Fairield and all through Aroostook ounty. It is impossible to get repesentative delegates to Convention rom that area at such a time, Fathr Smith said, indicating that more han his parish were affected.

"When the work is in the fields," ıe said, "everybody's busy in the ields — and that means everyody." Anyone who knew Father mith and his family knew also that ather and Mrs. Smith were includd in that sweeping "everybody." As a matter of fact, the rector and his wife have just completed their stint in the fields from which part of Aroostook's vast potato crop has been dug.

Once, when the editor was trying to reach Father Smith recently without success, the rector's next letter carried the explanatory P. S. — "I guess I was out picking with all the others when you called." Now that the harvest service has been held, Father Smith has been able to take a few moments to tell of the work in Fort Fairfield and its area and to explain why so much emphasis is placed on the bounties of God as they are sown and gathered in Aroostook.

Fort Fairfield (population, about 6,000) is the second oldest town in Aroostook county. First settled in 1816, it did not become an incorporated township until 1858. The town's name goes back to a fort

and days of the Aroostook War — as a matter of fact, one of its streets recalls all that as Fort Hill street. The Hon. John Fairfield was governor of Maine at that time.

Actually the town is a double township, bounded on the east by the international boundary and New Brunswick, Canada; on the north by Limestone, on the west by Caribou and Presque Isle, and on the south by Easton. Easton is included in the parish of St. Paul's with about a dozen families, Father Smith said.

Fort Fairfield, according to a recent survey, has kept steady pace with the increase in the county's population, growing approximately 20 percent over the past 25 years. Industry there is predominantly dependent on potatoes. Each year this town or township has more acreage under potato cultivation than any other town in the world. "Just as Aroostook is termed the 'Garden of Maine'," the survey went on, "the area comprising Fort Fairfield and the several towns in the immediate vicinity is recognized as the 'Garden of Aroostook.' Fort Fairfield owes its preeminent position to its large acreage of tillable land, its favorable climate, and its modern progressive farmers. . ."

"Most people don't realize it," said Father Smith, "but Fort Fairfield is the focal point of the most concentrated production areas in both Maine and Canada. Fort Fairfield itself is the largest producing town in the world and more potatoes are packing within Fort Fairfield's 72 square miles than any other town in Maine."

Approximately 10 percent of the production in and shipments from Maine originate in Fort Fairfield. The potato acreage planted within a 15-mile radius of the compact area is 50.4 percent of the entire Aroostook potato acreage. 45.6 percent of the total acreage in Maine, and 31.5 percent of the New Brunswick acreage is planted with a 15-mile radius of the area of Fort Fairfield.

"Statistics can be tiresome but these I think are interesting and significant," said the rector of St. Paul's. "Exactly 55.9 percent of Aroostook shipments, 52.3 percent of all Maine shipments, and 25.9 percent of all potato shipments from New Brunswick are located within this 15-mile radius. Figures based on a radius of 20 miles are even more significant. The area within 20 miles of Fort Fairfield grows 60.7 percent of the Aroostook acreage, 54.8 per cent of the total Maine acreage, and 58.4 percent of the New Brunswick acreage. No other town in the area can dispute Fort Fairfield's title as what is called by now 'the center of production'."

Farmers of the Aroostook area have shown an ever increasing interest in diversification and rotation practices. Recently the raising of peas showed a sharp increase as a money crop. "All peas are raised on contract for a freezing plant of the Birdseye Division of General Foods Corporation in Caribou," Father Smith explained. "In the winter this plant freezes french fries. Another major crop now is oats and many acres of golden fields can be seen, much to the mystification of many passers-by, in August. By now Aroostook farmers have had varied experiences with strawberries, b e a n s, brocoli and brussels sprouts. . ."

By now the trend is to large mechanized farms. Small farms are on

ne decrease but there are many mall farmers in St. Paul's parish ho raise much of their own pro- uce and have animals for milk and eat. Still another factor in Aroos- ook's economy is the starch factory. It is through the starch factory nat the government aids the farm- ," Father Smith said. "Non- arketable potatoes are diverted to starch, the starch factory and ne government sharing in the pur- hase of these potatoes. . ."

With all this as background, it only natural that St. Paul's tunes uch of its program to the soil. On ogation Sunday there is a Parish ucharist with a sermon on soil onservation. Following this serv- e, the service of the Cross and ne Plow is held on a nearby farm. The sermon usually points up the ct that the land we work is ours a trust from God," said the rec- or. "Most people know about the rvice of the Cross and the Plow now — it is a processional serv- e out-of-doors with stations for ne blessing of the soil and seed, ne implements used in farming — sually a tractor as a symbol, the ctory as representing the homes f the parish, the door of the church, nd so on. At the end the congre- ation moves to the parish fireplace or a picnic.

"At the Eucharist pledges are re- ived from parishioners for the ord's Acre projects, the farmers ledging a portion of their crop. thers pledge part of their hourly ages and still others carry on spe- al Lord's Acre projects of their wn devising. The offering result- g from this variety of work is ceived at the Harvest Thanksgiv- g Service each fall — this year n Oct. 13. The program is ac- cepted here now as one of long standing. Father Craig, now of Au- gusta, went to Asheville, N. C., when he was archdeacon and there consulted with the Rev. Dumont Clarke who has such a plan in full operation. Father Raymond Smith worked out the details here. That first year an auction was held with the Ingathering Service and $1,300 was realized. The Lord's Acre brought in $700, in its own right last year." —(From The Northeast)

THE REAL MEANING

There is something behind the decorations of the harvest that are added at St. Paul's each Fall. "On the Altar," said the rector, "is a loaf of broken oatmeal bread. The significance of broken bread on the Altar is of course clear but the fact of oatmeal bread is added local color. The raising of oats is a major routine in this part of the state.

"Potatoes, oats, and peas are the three major crops here now. There also will be grapes on the Altar and these will be the only purchased decorations — grapes are not raised anywhere here. Around the pulpit and lectern are the sheaves of oats, corn shocks, baskets of potatoes, squash, pumpkins, cabbage, and other fresh fresh vegetables and autumn leaves. Some of the decorations are raised specially for our service for beet chard offers a deep red and green for the feast day. . ."

Father Smith directs his sermon to Christian principles of marketing, such as orderly marketing and marketing good quality.

LORD'S ACRE HIGHLIGHTS

The Ingathering that comes at the Harvest Thank Offering Service at St. Paul's comes usually two weeks after the harvest itself. This year the harvest ran about 10 days early. The service is set so that farmers have time to market their crops.

While the harvesting is on, everything else stops. Schools are out three weeks so that pupils can do their share. The children have their own part in the project, contributing part of their earnings. The Bishop's permission is asked to move the Propers of Thanksgiving to, as far as this year was concerned, the second Sunday in October. The national Thanksgiving Day comes as an anti-climax and so receives little attention.

ADDS CHARM: Mrs. Smith, wife of the rector of St. Paul's, makes a habit of doing her stint, picking potatoes, finding time in a schedule that includes the care of two little Smiths.

"The service itself," said Father Smith, "is our Lord's own Service of Thanksgiving, that of the Holy Eucharist, and at the hour of the usual Parish Eucharist at 9:30. It is at this service that what we do in the fields and what we do at the Altar each Sunday join in a dramatic way. The whole program of Rogation Sunday, the Cross and the Plow, the Lord's acre, and the Harvest Thank Offering follow in an ancient tradition which can be traced back to the worship of Israel and probably before that. . ."

O JESUS, we thy ministers bow before thee to confess the common sins of our calling. Thou knowest all things; thou knowest that we love thee and that our hearts' desire is to serve thee in faithfulness; and yet, like Peter, we have so often failed thee in the hour of thy need. If ever we have loved our own leadership and power when we sought to lead our people to thee, we pray thee to forgive. If we have been engrossed in narrow duties and little questions, when the vast needs of humanity called aloud for prophetic vision and apostolic sympathy, we pray thee to forgive. If in our loyalty to the church of the past we have distrusted thy living voice and have suffered thee to pass from our door unheard, we pray thee to forgive. If ever we have been more concerned for the strong and the rich, than for the shepherdless throngs of the people for whom thy soul grieved, we pray thee to forgive. (from The Anglican Outlook)

Saturday Night at Madison Square

ATCHING the hundreds waiting in line all afternoon, one not prejudiced in favor of Graham techniques was impressed by this rally the Protestant minority of Manhattan. Plenty of old faces were rting reassurance at the meeting, but youthful faces were as conspicuous, d the middle-aged were not lacking. Negroes were plentiful in choir d congregation, and not all the white faces were Anglo-Saxon. The rious ethnic backgrounds were represented, including Catholics and ws, and councilors had to use Assyrian and Esthonian in addition to e 21 languages they were already equipped with. The congregation ere New Yorkers. 56 of the 64 special delegations were from the metro-olitan area, with four from the deep South, and four from the Philalphia area. Included were 16 Baptist churches, 7 Methodist, 4 Reformed, Evangelical, 3 Presbyterian, 3 Pentecostal, 2 Episcopal, 2 Lutheran, Congregational. Most of the churches were not well known, but Marble llegiate and St. Thomas were among the major congregations repre-nted. Several business groups were represented, and the president Louisville Baptist Seminary flew up for the night.

The Ministerial section was overflowing, with a number of clerical illars. Enthusiastic councils and personal workers by the hundred orked and prayed. The working press was not filled, but the stories nt out were friendly and fair, although the New York press did not rry the large daily stories which many papers in the South and Midwest d. Probably the meeting was more influential beyond the city than in it.

The singing was joyful and two thousand followed the Bible reading their own Bibles. The pastor of the Bethel A. M. E. church led in fervent prayer, and Ethel Waters sangs. One of the by-products of e meeting has been the discovery by many devout Southerners that Billy raham is an integrationist — which disturbs more consciences in Dixie an all the pronouncements of ecclessiastical assemblages.

More than a thousand came to the last meeting as their first visit, d much applause greeted the suggestion of a return crusade. The dience rose as Graham came to the platform. He graciously thanked e pastors, those who "prayed for the meeting in 109 countries," and l who had shown Northern hospitality. His scattering remarks to the ngregation before it went on television included the optimistic asser-on that "Protestants can become the largest group in New York, his aises of "the greatest choir" and the "best executive committee," and s belief that "this is the greatest event in Madison Square Garden." ew reporters were there to hear his remarks that he had not seen one itical article in the New York press, and he assured his converts that orship was more important than his preaching, although different, and ged them to learn to worship God in different ways than in revivals. e admonished them "not to go around with a super-pious attitude be-use you have been here," and concluded, "we have started something

here that will not stop until Christ comes again." He left the 19,200 in the garden to preach to the 7,000 outside before the television program began.

When he went on television he became less personal and intimate. "I never dreamed that this would have lasted four months. Millions of prayers have made it hallowed ground. New York has been confronted with the claims of Christ. The city has been touched with religion as it has not been in a generation. It has unified American churches and has sent a spiritual surge through the nation. Disillusionment, threats of missles, the gospel with authority and sincerity, and the sovereignty of God have been back of it. It is God's doing. New York is still the same, but some New Yorkers will never be the same."

His preaching is better than a few years ago, but it still was no better than that of a dozen Southern Bapists in any state. He took his text from the same passage in Isaiah I with which he began this revival, and made five simple points: Judah and Americans were privileged, forgetful, judged, called to repentance, and offered salvation. Over a thousand came forward after an invitation similar to that of any revival, and councilors worked with them in another room.

Graham was speaking more truly than he may have realized when he declared that the results did not come from "showmanship, personality, psychology, or organization." All these were evident, but there was much more. It was not just this personable preacher who lifted many small churches at least momentarily out of their inferiority complexes. This was an outlet for a self-conscious minority; a reaffirmation of faith and purpose and unity with Protestants in the rest of the country. Graham made the meeting, but half of it could have been made by any capable evangelical preacher. He filled a vacuum that has long existed, as he was a familiar and simple gospel preached without sectarian emphases and in the traditional atmosphere. This is not the America of Billy Sunday; its emotional responses have been drained off daily by television and radio and screen and comic page. A capable team had to spark and spur this revival.

The masters of Manhattan were not there, nor the power elite, nor the Groton-Yale graduates. But there were faces which came forward which were lined by sin, some slowly thinking out a decision, some with prosaic middle-class acceptance, some with emotions of joy, some with the gleams of youth in bright eyes. St. Paul would have felt at home — this is pretty much like his congregation at Rome. "Miracle in Manhattan" — maybe not. But something happened. And Manhattan Protestants will never be the same again. And many Manhattan Episcopal parishes heard at their communion services the morning after Madison Square Garden a special prayer of thanksgiving for what the crusade had meant to all the non-Roman churches of the city.

Unhorsed but Still Undefeated

Rev. C. R. Elliott, Lantz, Nova Scotia

HE cause of Basic Stipend or the Graduated Scale of Salaries for clergy in the diocese of Nova Scotia has suffered some setbacks in its long uggle for recognition but it is by no means a lost cause. This has en emphasized by a new or renewed approach launched recently by a w rural priests in this farming and fishing sea-girt diocese on the lantic coast of Canada.

At the present time a brochure on this topic is being circulated among ergy and laity with the object of getting the whole issue opened once re on the floor of our Synod. It is felt that when serious and con-lered attention is given to it the facts will speak for themselves and me progress be possible. It is not a matter that has fallen on deaf rs entirely. Under the late Archbishop Kingston clerical salaries were nsidered a major item in diocesan affairs; since then for over ten ars Bishop Waterman has repeatedly pledged himself to do something this respect, and has proved himself an able and loyal contender r the improved lot of his clergy in that salaries have practically doubled der his administration.

Like many other dioceses in the democratic and episcopal Anglican mmunion parishes here operate on an independent financial system, ch parish running its own business of raising money, paying its priest, d meeting other obligations. The family concept of the diocese is main-ined by diocesan assistance in the form of grants when a parish appears be in financial difficulties. In this set-up the one diocesan obligation id on the parish comes in the form of a Minimum Stipend. Parishes are quired to pay the minimum and where that is absolutely impossible to peal for a diocesan grant in order to pay it.

Through the years since the war (the Minimum Stipend idea came into fect in 1945) the minimum has been steadily increased and the lot the clergy tremendously enhanced. In 1958 $300 is being added on d next year a further $300 is proposed. Needless to say the clergy e fully in accord with the increase since the new high will not provide questionably luxurious living by any means. This of course has put e Minimum Stipend idea in quite a favourable light and has taken way much of the urgency in the appeal for Basic Stipend. No doubt is has been part of the intention!

Some years ago a few rural clergy became convinced of the fundamental ghtness and virtue of Basic Stipend. They produced and circulated erature; they talked about it; they stirred up interest; and finally it ached synod. In 1949 a committee was set up to study it and the llowing year synod adopted the idea in principle. Since the details operation were magnified and the powers of opposition became or-nized nothing further has been done. The general opinion has been

that Basic Stipend has been effectively discredited and displaced by the Minimum Stipend scheme; the proof of the pudding is in the eating.

By now it would appear that some clergy, like some husbands, may for a time be silenced but not entirely convinced. The seed lying dormant in diocesan soil for nearly ten years has begun to sprout and it appears that the facts being set forth give promise of a strong plant that may produce more fruit than the first attempt.

The Basic Stipend by nature is really what is better known as the Graduated Salary Scale, with a slight difference. It means, first of all the Larger Unit: working on a diocesan basis rather than an independent parish basis. The diocese is the true unit of the Church, centered around the Bishop. In this Larger Unit the money for clerical salaries is raised by some agreed proportionate assessment upon the parishes in exactly the same manner that the Bishop's salary and synod expenses are now raised. This distributes the load as evenly as possible. Then the other side must be organized, the paying-out scheme. The clergy will not all receive exactly the same amount; that is Equalized Salaries and not Graduated but each man will be paid from the diocesan fund according to an agreed Scale, which may take into account whatever items are felt to be worthy of recognition. The usual items of recognition are travel allowance, marital status, number of children, years of service. In other words regardless of where a priest might be in the diocese he would be paid in the same proportion as other clergy are paid.

Is this so very different from the Minimum scheme? It is different in two fundamental respects: the diocesan rather than the parish unit does away completely with the greviously unequal distribution of burden and the scale of payment does away with the salary-baiting evil in the placement of clergy as well as helps clergy to share or bear the benefits or burdens of salary money.

Take Nova Scotia for example. In 1945, the first year of the Minimum Stipend, the difference between the average of the ten highest salaries and the average of the ten lowest was $1517.00. Ten years later, under this same scheme and with the minimum increasing year by year, that difference was stretched to $1749.00!

But something more telling than this: In 1955 these ten top parishes paid that good salary by an average burden-distribution of $5.89 per family, $1.62 per parishoner, or $6.95 per envelope-holder while the ten parishes raising and paying the lowest minimum salaries had to dip much deeper, to the tune of $11.30 per family, $3.24 per parishoner, or $12.96 per envelope!

This is the telling argument of the new brochure on the Graduated Salary Scale. It is something which must eventually face every diocese. It is something which vitally concerns rural parishes because in most cases they do not have the concentrated congregation nor the same money-economy urban parishes have and they suffer in the relative burdens of salary-raising, in the salaries they can pay, and in the consequent difficulties they have in obtaining and holding their priests. There is

doubt but that an antiquated salary-system accounts for the short ures and vacant periods in rural pastorates to a large extent. What will happen in Nova Scotia is still a great question-mark. But is quite obvious that a few rural priests who have been fighting a d battle for some years may have been unhorsed occasionally but y are still undefeated, and have much to prove the case they set forth.

The Eternal Christ

Our God is an eternal Christ,
Unchangeable, unchanged.
His Love is still as warm and true
As when life's common ways He ranged
Beneath the Syrian blue.

Our God is an eternal Christ,
And Christ is Very Love, —
The Love that, ere the world was made,
He with His justice interwove,
As He the way surveyed.

Our God is an eternal Christ,
All tender, wise, and true,
As once He was to those of old,
So is He now to me and you,
Till all the tale be told.

As Christ was then, so God is now,
A wise and loving friend.
No feeblest cry will He deny,
But of His best will surely send,
And that right instantly.

—John Oxenham

O Master, amidst our failures we cast ourselves upon thee in humility and contrition. We need new light and a new message. We need the ancient spirit of prophecy and the leaping fire and joy of a new conviction, and thou alone canst give it. Inspire the ministry of thy church with dauntless courage to face the vast needs of the future. Free us from all entanglements that have hushed our voice and bound our action. Grant us grace to look upon the veiled sins of the rich and the coarse vices of the poor through thine eyes. Give us thine inflexible sternness against sin, and thine inexhaustible compassion for the frailty and tragedy of those who do the sin. Make us faithful shepherds of thy flock, true seers of God, and true followers of Jesus.

(From The Anglican Outlook)

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